

More than 900 hours of stitchery went into the latch hook work that hangs in Sallis Baptist Church's fellowship hall depicting "The Last Supper." The project was presented to the church in memory of Mrs. Ernie Mae Buford of Pickens, mother of Tommy Buford, a Sallis deacon. The hanging is six and

one half feet by ten feet. Members of the Young at Heart club who worked on the project are Elsie Allen, Estelle Ables, Grace M. Hughes, Virginia Robertson, Grace S. Hughes, and Mae Allen. Assisting with the work was Mary Rimmer. Rick Nauck is pastor. (Tim Nicholas photo)

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, March 27, 1986

Published Since 1877

Worldwide decline reported in urban Christian strength

By Art Toalston

RICHMOND, Va. (BP) — The population explosion has "completely outstripped" evangelism in the world's urban areas, says missions researcher David Barrett.

Barrett is the author of "World-Class Cities and World Evangelization," a pioneering study of Christianity in cities with more than one million people. The study recently was released by New Hope, a publishing arm of the Southern Baptist Woman's Missionary Union.

A 30-year Anglican missionary and researcher, Barrett has been based in Kenya during much of his career but now is at the Southern Baptist Foreign Mission Board under a three-year contract.

Christianity in urban areas has "suffered a marked and progressive decline throughout this century," he says. Churches are "fast losing the battle for the cities."

For example, 17 of the world's 25 largest cities will be non-Christian by the year 2000, just 14 years from now, Barrett says. Nearly all 17 are strongholds of Islam, Hinduism or other non-Christian beliefs, and many are "hostile to Christian missions."

"There must be 500 big cities where there are either no Christians or no Christian activities, no churches," Barrett estimates.

"Cities are the great phenomenon of the Third World and the 20th century," he says. "The Third World is largely non-Christian; therefore, its cities are going to be largely non-Christian."

The world's urban areas are growing by more than 80,000 non-Christians

a day, counting births minus deaths and the influx of people from rural areas, Barrett says.

Christians accounted for 69 percent of the world's urban population in 1900; today, they total only 46 percent, he reports. By 2050, he estimates they will represent just 38 percent.

Three Islamic cities will join the top 25 by the year 2000 — Karachi, Pakistan; Baghdad, Iraq; and Dhaka, Bangladesh, each growing to more than 11 million people, according to United Nations statistics used by Barrett.

Four other Islamic cities already among the top 25 will continue to mushroom — Cairo/Giza/Imbaba, Egypt, from 8.5 million in 1985 to 13.2 million in 2000; Jakarta, Indonesia, from 7.9 million to 12.8 million; Tehran, Iran, 7.2 million to 12.7 million and Istanbul, Turkey, from 6.6 million to 11.9 million.

Two Chinese and three Indian cities likewise will remain on the list — Shanghai and Beijing, each with more than 10 million people and millions more in adjacent urban areas by 2000, and greater Bombay, Calcutta, and Delhi, with populations ranging from Bombay's 16.3 million people to Delhi's 13.3 million.

Mexico City, with an estimated 26.3 million people, will become the world's largest city in 2000, replacing Tokyo/Yokohama and its estimated 17.1 million people by that year.

In the United States, Chicago will drop off the top-25 list. New York City/Northeast New Jersey will fall

from third to fifth; Los Angeles/Long Beach from seventh to 15th.

By 2050, New York no longer will be among the 25 largest cities.

In Africa at large, the population explosion is bolstering Christianity, Barrett says. Churches are growing by six million people a year, and two-thirds of them are from Christian families.

Art Toalston writes for the Foreign Mission Board.

Tractor accident becomes miracle story for doctor

EKU, Nigeria (BP) — Tim McCall knew he was going to be crushed to death.

McCall, a Southern Baptist missionary doctor, recalling working in hospital emergency rooms in the United States and seeing other victims who had been fatally injured when tractors they were working on "stood straight up in the air on (their) back wheels."

As he was thrown to the ground and the tractor fell backward, he thought, "I sure hate to leave my wife and three children, but God, I'm ready to die if it is your will."

The physician, who is from Memphis, Tenn., had been rebuilding a landing at the Eku Baptist Hospital in Nigeria. He was trying to pull up a palm tree stump when the tractor went out of control.

But when the tractor smashed to the ground on top of him, he felt intense pain only in his left leg.

His relief was only momentary, though, as fuel and oil began spilling out. "I feared I would burn to death, a much worse death, in my opinion, than being crushed."

McCall tried to turn the engine off but couldn't.

"Then it happened... an unbelievable peace... that God was going to spare my life, because people all over the world had been holding me up in prayer, some calling my name specifically and others just saying, 'Bless the missionaries.'"

Within minutes, hospital personnel were at the site. As they struggled to move the heavy tractor, McCall began thinking that his leg would have to be amputated, "but I began thanking God for at least sparing my life. In the next instant, the tremendously heavy tractor went straight up in the air, and I was pulled free."

In the X-ray room came news of a miracle. The muscles and some blood vessels in his leg had been crushed, but no bones had been broken. Nor were there any lacerations needing sutures.

With an inward peace that "nothing happens to a Christian that is not 'Father-filtered,'" McCall began to ask God "to show me how he was going to use this accident to glorify his name among Nigerians."

News of more miracles came. Among his many visitors in the hospital was a Nigerian who said a number of his friends began to believe in "our God" after hearing how McCall had been spared.

"Pray that these doors God has opened will lead many to a personal encounter with the Lord Jesus Christ," urged the physician.

McCall was released from the hospital after four days, and he anticipates a full recovery after physical therapy.

"You also were with Jesus the Galilean" (Matt. 26:69).

Peter, the denier

Half-hidden in the shadows by the fire,
The cloak concealing not his powerful frame,
The rugged face with eyes of fear betraying
That someone there might know and call his name.
The noisy crowd weaves in and out the courtyard.
With heavy dark excitement in each voice,
They babble on about the single happening;
A trial of One, a matter to rejoice?
A passing servant girl was first to notice,
"You're one of them," she pointed where he stood.
"You are mistaken, lass," he roughly shouted,
He backs into the night, adjusts his hood.
Upon the porch a second maid approaches,
"This man was with him." "No, you're wrong," he said.
And later came a third who would expose him,
"I know you're one of them — you're good as dead!"
Deep raging storms of fear and dread erupting
As molten curses leap from his throat,
"I never knew the Man," he's loudly swearing;
A rooster crows, then he recalls the quote.
"Three times you will deny me," said his Master;
In bitter haste the weeping man does flee.
Though Peter's tragic failure is my history,
"You're one of them," "You were with him," be me?

Mrs. D. F. Crowe

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The Easter message

The physician, Luke, had a wonderful way of telling of the events in the life of Jesus. His account of the birth of Jesus is the one that is always read at Christmas. Also his account of the ascension is a beautiful expression.

Luke's description of the resurrection also is a very graphic one, and it is found in the 24th chapter of his gospel.

"But on the first day of the week" he wrote, "at early dawn, they came to the tomb, bringing the spices which they had prepared."

"And they found the stone rolled away from the tomb."

The beautiful account is climaxed in the third verse when he says, "but when they entered they did not find the body of the Lord Jesus."

Call it Easter or the resurrection, this is the story in a nutshell. He was

gone. He had risen, as he had insisted that he would.

Luke continues his narrative by detailing, "And it happened that while they were perplexed about this, behold, two men suddenly stood near them in dazzling apparel;

"and as the women were terrified and bowed their faces to the ground, the men said to them, 'Why do you seek the living One among the dead?'

"He is not here, but he has risen. Remember how he spoke to you while He was still in Galilee,

"saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again?"

"And they remembered his words."

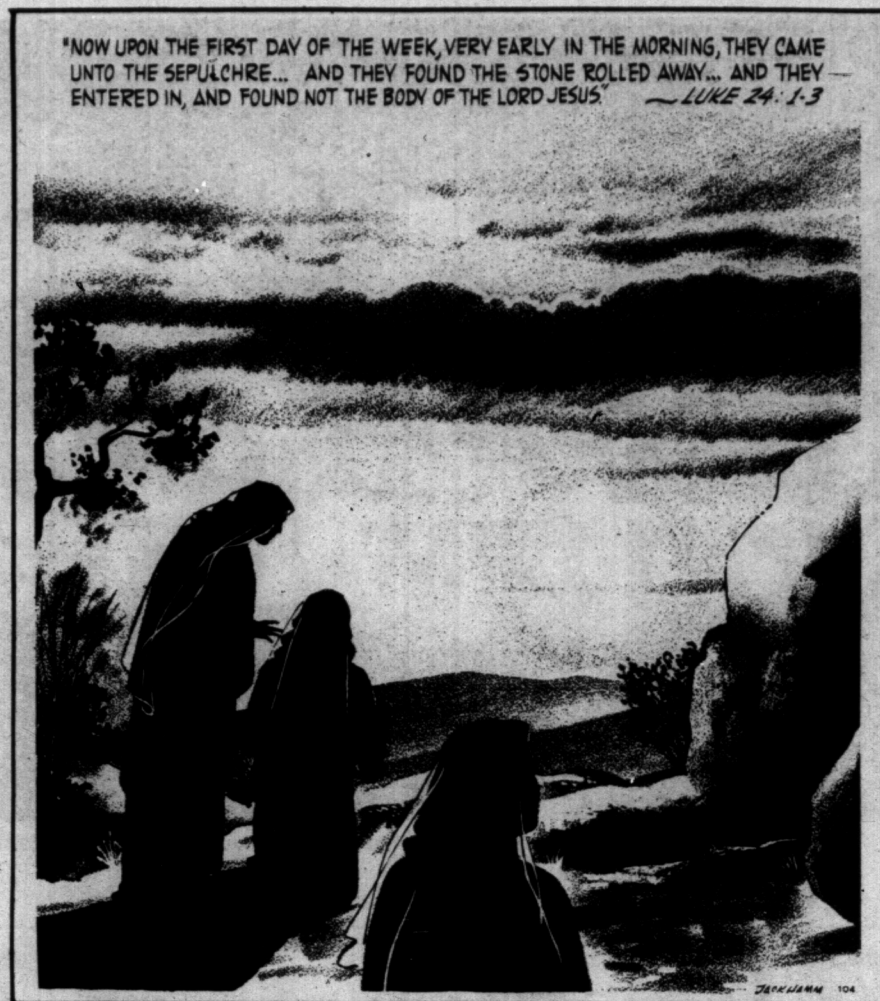
Certainly the place of the dead is not the place to look for Jesus. He is

alive forever more. And because he lives, we who are counted among his followers will live forever also. This is the message of the resurrection.

The message is flawless. There are problems, however; and they come with the attempts, or lack thereof, to disseminate the message.

If we could have continued to spread the message with the enthusiasm that was exhibited by those few who were privileged to be the first at the empty tomb, by this time the world would be Christianized. But we are losing the battle. The population of the world is growing faster than we are able to lead its citizens to Christ.

We won't get it all done during the Good News America simultaneous revival campaigns. But this will be a good time to get started doing the best we can.



Guest opinion . . .

The Easter bandwagon

By Gary Knapp

Easter is the old English adaptation of the pagan name, "Eastre" (or "Eostre"), which was the name of a Teutonic fertility goddess, the goddess of spring and dawn. The original name for Easter was Pascha, a Hebrew word for Passover. The death and resurrection of our Lord constituted a new passover for the people of God, a deliverance from the slavery of sin and death. Christian Easter, then, is a transformation of

the festival of a pagan goddess and also the transformation of the Jewish Passover. Before Easter became popular as a name, the day was known as "The Lord's Day of Resurrection," and "Paschal Day of the Resurrection."

Its date is still a matter of dispute. As early as the middle of the second century, the church disagreed about the date. The issue was supposedly settled by the Council of Nicea in A.D. 325. The date depends on the date of the Jewish Passover. Consequently, it rests on a lunar, rather than a solar calculation since the Jewish calendar is based on the moon.

Easter Day is always the Sunday after the full moon that occurs on or after the spring equinox on March 21. It cannot be earlier than March 22 or later than April 25.

The commercialization of Easter is a great concern to me. Secular society has definitely made its impact. Last year after Easter I heard about

a local Methodist minister who was utilizing an empty egg shell for an object lesson on the resurrection account. Dramatically he broke the empty shell and inquired of the children "and what did they find in the tomb on Easter morning?" One resourceful child replied, "Easter eggs!"

Sometimes even Christians are ignorant of the facts of Easter. The story is told of a Roman Catholic who appeared at the Pearly Gates and asked St. Peter for entrance. St. Peter quizzed him, "What is Easter?" The Catholic replied, "Oh, that is the day some fellow discovered America, isn't it?" "No, that is incorrect; you will have to go below," said Peter. Next came a Methodist asking to enter heaven. Again St. Peter inquired, "What is Easter?" The Methodist replied, "Oh, that's the day that fat, jolly man with a bag of toys comes around." "No, that is incorrect," said Peter. "You can't come inside." Then

a Baptist came and he almost made it. When Peter asked him, "What is Easter?" he said, "Easter? Isn't that the story about the man who died, was buried, and on the third day came alive, rolled the stone from his grave, looked out and saw his shadow, then went back inside for six more weeks of winter?"

With or without the truth, the world has jumped on the Easter bandwagon. In 1980, we spent nearly \$90 million on Easter cards; \$550 million on Easter candy; \$1 billion on Easter clothes; and an undetermined amount of money on Easter toys, and the Easter bunny. Don't misunderstand me, I'm not against the Easter bunny, but you have to admit, he is a poor substitute for resurrection. A rabbit that lays eggs—think of it! If people really believe that, surely we'll have no problem at all convincing them about an empty tomb!

Gary Knapp is pastor of Griffith Memorial Church, Jackson.

Non-profit postal rates rise again

By Kathy Palen

WASHINGTON (BP) — Non-profit mailers — including state Baptist newspapers and some church newsletters — experienced an additional postal rate increase of approximately seven percent as of March 9, the U.S. Postal Service board of governors has announced.

This additional rate increase follows closely behind an increase that took effect Jan. 1 for non-profit mailers. The governors pointed to a last-minute reduction in postal subsidy appropriations approved by congress and signed by President Reagan as the major reason for the additional increase.

In December, the board of governors approved the initial increase of about 30 percent. That increase, however, was based on the governors' assumption that the Postal Service would receive \$820 million in federal funds to subsidize non-profit mailing rates during 1986.

Following that decision, however, the president vetoed the bill that contained the \$820 million figure and instead signed a substitute measure that contained only \$748 million. That final figure fell \$233 million short of what the Postal Service said it needed to maintain the 1985 level of subsidized rates.

Also affecting the overall postal rate picture is the implementation of a new budget-balancing act — the "Gramm-Rudman-Hollings plan." That measure further reduced the non-profit subsidy by about \$24 million.

Kathy Palen writes for the Washington Bureau of Baptist Press.

At every believer's grave there blooms an Easter lily. Beside every disciple's tomb there sits an angel! — W. C. Fields

The Baptist Record

(ISSN-0005-5778)

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Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Volume 110 Number 8

SBC child care to be 'model'

ATLANTA (BP) — Atlanta Baptists will offer a model program of preschool child care when the Southern Baptist Convention meets in the Georgia World Congress Center June 10-12.

Total care will be offered for up to 450 children who have not yet entered the first grade. During last year's SBC meeting in Dallas, about 300 children were provided child care; 100 more were turned away for lack of space.

Tommy Gilmore, preschool director for First Baptist Church in Atlanta, and Carol Crowder, preschool director

for Briarcliff Baptist Church in Atlanta, are this year's co-chairpersons of the child care committee. They said child care would be provided for all SBC sessions on Tuesday, Wednesday and Thursday, but not for pre-convention meetings on Sunday and Monday.

Only children of messengers from churches outside the metropolitan Atlanta area will be accepted.

The child care center, located one floor above the main meeting hall of the World Congress Center, will be fully staffed with volunteers and

registered nurses. The convention first aid center will be next door.

The center will be open 30 minutes before the music starts at each session and close 30 minutes after each session adjourns. A fee of \$5 per child per session will be charged, with maximum charge of \$25 for the full three days.

Parents wanting child care for their children must make reservations by May 1, giving names and ages of children needing care. Write to SBC Preschool Committee, 754 Peachtree Street NE, Atlanta, GA 30365, or call (404) 881-1221.



Horn Lake Baptist Women arrived together in a church van for the WMU annual meeting at Broadmoor Church, Jackson.



Mississippi Woman's Missionary Union, meeting at Broadmoor Church, Jackson, March 17-18, re-elected Wilda (Mrs. James) Fancher, Monticello (second from right), as president; re-elected Sue Tatum, Yazoo City, right, as vice president; re-elected Jane (Mrs. James) Burns, Tupelo, as associate recording secretary (second from left); and elected Stuart (Mrs. Bob) Calvert, left, Ashland, as recording secretary.

(More photos on page 11)

The Baptist Record

'The cornerstone of missions is you,' speaker tells WMU

By Anne Washburn McWilliams

"Cornerstones" was the theme of the Mississippi Woman's Missionary Union annual meeting, held March 17 and 18 at Broadmoor Church, Jackson. "The cornerstone of missions is you," said Mike Elliott, home missionary, Louisville, Ky. "You are the salt of the earth. You are the light of the world." He quoted from Matthew 5. "And you can't love God and not get involved in other people's lives."

Women packed the Broadmoor sanctuary, from front row to the top of the balcony, from the first session to the last. They came from Horn Lake and Gulfport, from Meridian and Vicksburg, from Natchez and Tupelo, and many points between.

They heard addresses on home and foreign missions, honored parents of missionaries, and recognized distinguished WMUs. They elected a new recording secretary, and gave an offering of \$1,466.85 designated for the Marjean Patterson Mississippi Porch in the WMU, SBC headquarters building in Birmingham, Ala. Their attention was drawn to hunger needs in America, including Mississippi.

Wilda Fancher, president of Mississippi Woman's Missionary Union, set a graphic example for the cause of world hunger — one that women especially would find easy to remember. She wore the same two red dresses that she wore last year to the WMU annual meeting in Tupelo. After drawing attention to this fact several times, she told why. She planned to give the money she would have spent for two new dresses to world hunger. In doing this, she said, "I hope that each of you will at some time during

the coming year forego buying something really special to you, in order to give the price of it instead to world hunger."

Mrs. Fancher, wife of James Fancher, pastor of First Church, Monticello, was re-elected state WMU president. Other officers re-elected are Sue Tatum, Yazoo City, vice president, and Mrs. James Burns, Tupelo, associate recording secretary. Stuart (Mrs. Bob) Calvert, Ashland, was elected recording secretary to succeed Mrs. Jerry Brunt of Corinth, who moved out of state. Mrs. Calvert's husband is pastor of First Church, Ashland.

This annual meeting, held shortly before Easter and in the same month as the Week of Prayer for Home Missions, placed the spotlight on home missions. Bobbie Sorrell, associate executive director, WMU, SBC, and author of Annie Armstrong: Dreamer in Action, spoke at each session, giving her audience a look at Annie Armstrong and their inheritance from her.

"Hunger in America?" Nathan Porter, domestic hunger consultant, Home Mission Board, asserted that yes indeed there is. In Mississippi, since January, Porter said, five associations have received and distributed hunger funds from the HMB — Pike, North Delta, Gulf Coast, Jones and Lauderdale.

Porter said that volunteers are needed to help stock and man food pantries and clothes closets; to distribute "meals on wheels," to teach people how to find aid for themselves; and to teach people how to use best what resources they have.

Mike Elliott is a home missionary

in Louisville, Ky. — pastor-director of the Jefferson Street Baptist Church and mission center in the inner city. His business there is helping the needy, and telling the good news. Transients, drunks, prostitutes, the down and out, are some he serves. "We don't just tell them of Jesus' love. We show them," Elliott spoke twice, and delivered the closing message.

Elliott, a young man dressed in jeans, tweed coat, and dark blue tie, and wearing a beard, held the women's attention. "When Jesus comes around you will embrace people you normally wouldn't be caught dead with. 'You shall know the truth and the truth shall make you' — odd."

With Elliott on program was a former alcoholic, Chester Fawbush, one of those who has received help at the Jefferson Street Church in Louisville. Fawbush is now one of the deacons and a volunteer at the mission center. "It's not what you were," Fawbush said, "but what you are, and what you are doing now."

Elliott said, "We Baptists hate change." He said, "When we pass a panhandler, we choose not to see him. We fix our eyes ahead, quicken our pace and hurry by." He said "Too many WMU groups are involved in reading about professional missionaries and not being missionaries." And he said, "You can't love God and not get involved in other people's lives."

Frank Gunn, pastor of First Church, Biloxi, and president, Mississippi Baptist Convention, in the opening session presented "Needs in Mississippi."

(Continued on page 10)

Personnel needs loom in Middle East missions

By Art Toalston

RICHMOND, Va. (BP) — The future effectiveness of Baptist hospitals in Jordan and Yemen is in jeopardy, says Isam Ballenger, who directs Southern Baptist work in the Middle East.

The Southern Baptist Foreign Mission Board has not appointed a missionary doctor to the Middle East in more than five years, he explains.

Pressing personnel needs also loom ahead for two other key avenues of witness in the Middle East — the Arab Baptist Theological Seminary and Arab Baptist Publication Center, both based in Beirut, Lebanon.

The retirement of nine veteran missionaries during the next several years is prompting the mounting concern and Ballenger has been emphasizing the personnel needs in various speaking engagements, hoping someone will respond. "I find people who are interested, but for some reason, none has come forward as yet," he says.

In a few years these missionaries will be leaving the field and there will be no one to replace them, he says, adding, "I really don't know what we're going to do. The missionaries on the field are sensing it. I see it now in so many letters: What's being done? Is there no one on the horizon?"

In Jordan, L. August Lovegren, surgeon at the Baptist Hospital at Ajloun, and Lois Calhoun, director of nursing, will be retiring next year. Only one missionary surgeon, John Roper, and his wife, Ruth, a physician who supervises the hospital's laboratory, will be left in Jordan. But they also will retire within a few years.

In Yemen, James Young, who founded the Jibla Baptist Hospital in 1968, will be retiring. Three other Southern Baptist physicians, Jean Dickman, Ron Pirtle and Martha Myers, are assigned there. But one or

(Continued on page 4)

Unstable world conditions sending refugees to USA

By Joe Westbury

MIAMI (BP) — Ethnic and language groups not presently in the United States will become a part of the American scene if world conditions fail to stabilize, participants at a Southern Baptist language missions conference were told.

The new breed of immigrant and the American ethnic will provide Christians with a challenge heretofore unimagined, speakers told nearly 200 Baptist language missions leaders from throughout the nation.

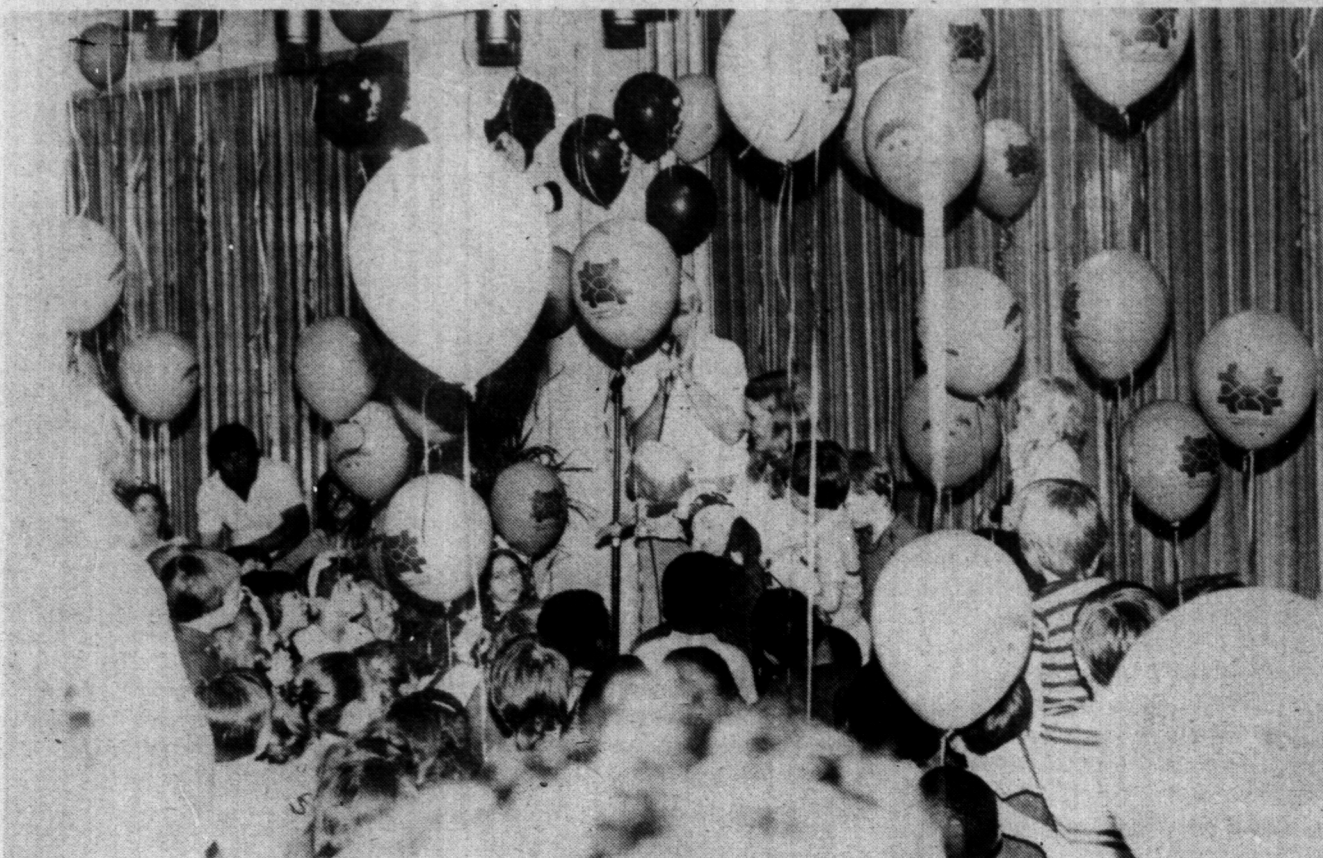
"The refugees you see on your late-night newscast could well be candidates for resettlement in your community," said Nicholas Van Praag, public information officer for the United Nations high commission for refugees.

Nearly 60 million refugees have been displaced since the end of World War II, double the number for the 50 years prior, Van Praag said. One million refugees have been resettled from Southeast Asia since the fall of Saigon in 1975, with 700,000 of those finding their way to the United States, he added.

Van Praag, who gave a global perspective to the refugee discussion, said only four nations — the United States, France, Canada, and Australia — are involved seriously in refugee resettlement.

Osmar Romo, director of the language missions division of the Southern Baptist Home Mission Board which sponsored the conference, said an estimated 30 percent

(Continued on page 4)



Bernard celebrates with balloons

Bernard's fourth birthday party celebration took place Saturday afternoon, March 15, in the cafeteria at Mississippi Baptist Medical Center, by Dina Chiles, seated, center, pediatric therapist at the 75-year-old hospital, sent out invitations and

brought her puppet, Bernard, to the party. Guests, dressed in green, mingled under a canopy of green balloons, in the glare of lights for a television camera. A variety of stars performed, including Bernard and the Spina Bifida Kids.

Middle East Baptist work faces personnel shortages

(Continued from page 3)
two more doctors are needed to complete the staff.

The missionaries in Jordan, with the help of Jordanian co-workers, cared for 2,160 in-patients and 11,241 out-patients in the 30-bed hospital during 1985. At the 75-bed hospital in Yemen, the Southern Baptist doctors and several doctors from other countries handled 3,314 in-patients and 37,327 out-patients.

In Beirut, three of four missionaries on the faculty of Arab Baptist Theological Seminary — Ed Nicholas, David King and Bill Trimble — are nearing retirement. Only Emmett Barnes and several part-time Lebanese teachers will remain. And

Frances Fuller will be leaving her position as director of Arab publications sometime after 1990. Seven new missionaries have been assigned to Lebanon, but to fill other critical needs.

Lebanese Baptists, battered by the nation's 11-year civil war, "are just not equipped to handle it all," Ballenger says of the Beirut-based ministries to the Arab world.

The war has cut seminary enrollment to fewer than a dozen students. Nevertheless, Ballenger says, "The preparation of young Arabs for church work in that part of the world is vital." A Baptist education provides "a strong theology of the local church," in addition to training in evangelism, he adds.

Priority needs at the seminary are for an instructor in New Testament and theology, one in religious education who might also work in developing specialized materials for Arab churches and one to be involved in theological education by extension in other Middle East countries.

The future need for a publications director is critical, Ballenger notes, because Baptists are "the major supplier of Arab Christian literature in the Middle East." A translation of MasterLife into Arabic was completed recently and now a Sunday school curriculum for all ages is under way.

Last year, the publication center turned out 123,000 books under 12 different titles.

Ballenger realizes people will ask, "Why talk about sending missionaries to Lebanon when Lebanon is in such a chaotic state?" He notes that about 15 Southern Baptist missionaries continue working there and the strife has not necessitated relocating the Arab ministries.

"Although they live in areas of strife, these missionaries by and large carry on a normal life. They go about their work. And when strife comes, they know what to do."

The key consideration for persons open to work with Arabs, Ballenger says, is "a calling to the Middle East for theological education or publications work. The location at present is Lebanon. I hope it will continue to be. But if the time comes when it's completely foolish to send people into a place, then we'll have that ministry somewhere else."

called for more ethnic diversity on the leadership level of the denomination.

"Differences in culture must not disenfranchise persons from associational, state and agency leadership positions," Palmer said. "Most of our leadership meetings are not representative of the ethnic diversity of the Southern Baptist Convention."

The denomination must continue to channel its massive power into new missions ventures to reach all people, regardless of their cultural heritage, Palmer warned. A fragmentation of that power could be disastrous, he said.

Joe Westbury writes for the Home Mission Board.

Art Toalston writes for FMB.

Baptists helping pick up the pieces in Haiti

By Erich Bridges

PORT-AU-PRINCE, Haiti (BP) — Haiti still is picking up the pieces after months of upheaval, and nearly everyone — Baptists included — agrees the job of national recovery will take a long time.

"Now it's time to start going back up the hill," said Southern Baptist missionary Jack Hancox. "That's where we are."

The mass movement which toppled the dictatorship of Jean-Claude Duvalier in February still rumbles, sending aftershocks through the country. Authorities reimposed a dusk-to-dawn curfew in late February as new looting and protest demonstrations resulted from the attempted departure of a former Duvalier secret police chief.

Information on Baptists continues to trickle in from various parts of the country. Hancox said about 90 percent of the more than 60 Haitian Baptist pastors have been accounted for and no Baptist deaths have been reported, although reports have not been received from churches in some remote areas.

Meanwhile, Hancox is buying and distributing food and materials for the numerous Baptist churches, schools, and food storehouses damaged or looted during the height of the unrest. More food, bought with Southern Baptist relief funds, will be distributed this month to 60 Baptist schools after the Southern Baptist Foreign Mission Board's regular shipment of food arrives in Haiti. Hancox oversees a school nutrition program which feeds about 15,000 children.

Fearing theft at the docks in Port-au-Prince, Hancox had asked earlier that the food shipment be delayed. Closed since before Christmas,

schools in Haiti finally have reopened, after a fashion. "The big problem with most of the schools is that the food that was to feed the kids is not in the country," Hancox explained. "So why should a kid walk three, four miles to school and not have anything to eat and then have to walk back home where they haven't got much to eat?"

To make matters worse, looters sacked many government and church schools, taking benches, chairs, and other furniture. And little money exists to pay the teachers who return to their jobs.

As a nation, Haiti still faces the economic problems which helped make it the poorest country in the Western Hemisphere, compounded by months of turmoil and a reportedly empty treasury left behind by Duvalier. The U.S. government is assisting with immediate food and petroleum needs, but government officials have said it may be difficult to provide other major aid this year since foreign aid funds already have been allocated.

"Not much (food) is going to be up in the (rural) country," said Hancox. "They're not going to get it. So we're going to have to make some kind of arrangements to get some food distribution points back inland where the people really are going to be hit hard."

Erich Bridges writes for the Foreign Mission Board.

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Unstable world conditions sending refugees to USA

(Continued from page 3)
of the persons born in Third World countries between now and the year 2000 eventually will migrate to America.

"The Central America crisis is already impacting our nation," Romo said. "The Hong Kong Treaty of 1997 is bringing thousands to our shores. And the continuing turmoil following the Philippine election will impact us as will other world crises."

Churches need to see ethnics in their communities as the unique individuals they are and seek to minister to their needs, Romo added.

Gerald Palmer, vice president for missions at the Home Mission Board,

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Texas Acteen hurt in traffic mishap

WACO, Texas (BP)—A 13-year-old Acteen from University Baptist Church in Fort Worth, Texas, was in critical condition in Fort Worth's Harris Hospital following a March 7 car-pedestrian accident on the Baylor University campus.

Stefani Johnson, daughter of Crawford and Karen Johnson of Fort Worth, had been in a coma since being admitted to Waco's Providence Hospital shortly after the 9:30 p.m. accident. She was transferred from Providence to Harris Hospital March 10, where doctors are reported to be "cautiously optimistic" after a CAT scan.

Two other Acteens and their 33-year-old leader—all from University Baptist Church—also were hospitalized during the weekend with injuries resulting from the same accident. The four were in Waco for "Acteens Impact 1986," the annual Acteens conference held at Baylor. Acteens is a missions education organization for girls ages 12 through 17.

Thirteen-year-old Carrie Bass, daughter of C. L. and Charlene Bass of Fort Worth, was hospitalized at Providence in critical condition during the weekend, but her condition was upgraded to "serious" on March 9. The next day, she was in the intensive care unit in "stable but serious" condition, and on the day after, she was being moved out of intensive care, with her condition listed as "satisfactory."

Kelly Lynn Greene, 14, daughter of Charles and Minnie Greene of Fort Worth, was hospitalized at Waco's Hillcrest Baptist Medical Center during the weekend.

Melanie Tate, 33, the girls' Acteens leader, was transported from Hillcrest March 10 after being listed in stable condition throughout the weekend.

The driver of the car, a Baylor senior, was not injured in the accident. He was issued a traffic citation for failure to prove liability insurance.

No other charges have filed.

Tonkel will lead Bible study for "religion" week at hospital

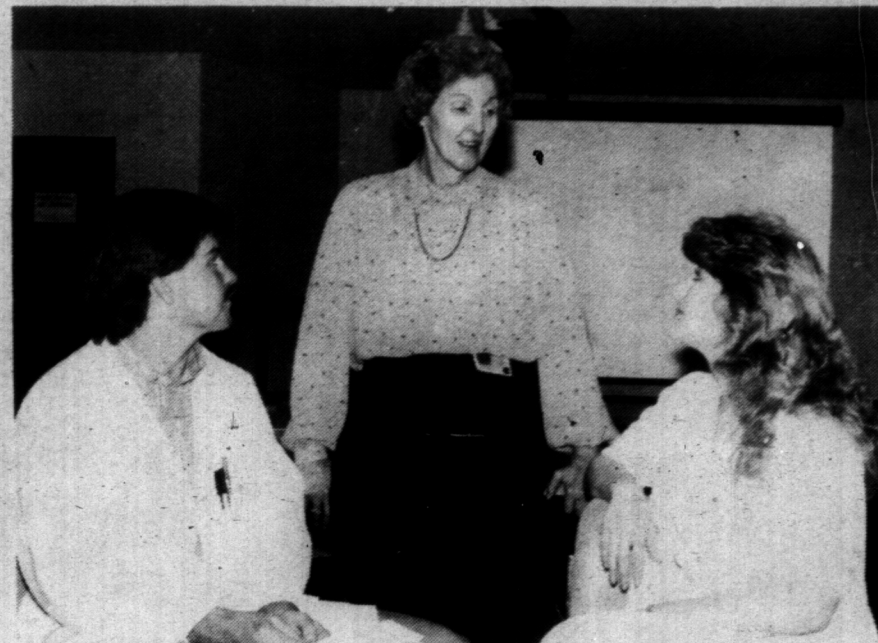
Students in the health-related schools at Mississippi Baptist Medical Center will be involved in Religious



Tonkel

Emphasis Week activities on April 2 and 3, according to BSU director, Kathy Bearden. Keith Tonkel, pastor of Jackson's Wells United Methodist Church, will lead a noontime Bible study on Wednesday and Thursday. Tonkel, a popular local speaker, has been associated with the Wells church since 1969. He holds a B.A. degree in philosophy from Millsaps College and the M.Div. in theology from Emory University. He will direct Bible study from 12 noon-12:30 p.m. in the John Busey Auditorium.

Co-chairmen of the Religious Emphasis are Mark Henderson, medical technology student, and Gwenda Tiner, radiography student.



Planning activities for Religious Emphasis Week at Mississippi Baptist Medical Center are BSU director Kathy Bearden (center) and co-chairmen Mark Henderson and Gwenda Tiner.

Devotional Center line

By Doyle Cummings

Text: Matthew 6:33

Sometime following the death of Elvis Presley, a television personality discussed some important people in the star's life, and described them as Elvis' "center line," — that which kept him on balance. For so long Elvis' mother had been his "center line," then after she died his wife took that place. But in later years, the TV personality indicated, there just wasn't anything to provide a "center line" to keep Elvis on balance.



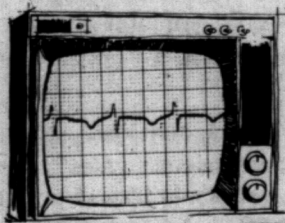
Cummings

That man's statements may or may not have been correct, but there is contained in them an important truth. Each of us needs that "center line" in our own life. For some folk, life revolves around work, for others family serves as "center line." Pleasure or possessions may be all important for many people. Any of these may be taken away in a moment, thus providing a poor "center line" for one's life.

There is only one sure "center line," and that is Jesus Christ. Failure to discover this truth leaves many lives drifting aimlessly without an anchor in the storms of life. Still others know Jesus as Saviour, yet allow some other thing to occupy first place in their life.

When all the world seems to be against you, when every thing you held on to is gone, and every earthly thing you leaned on collapses, do you still have a relationship with Jesus that keeps you on balance? What is your "center line"?

Doyle Cummings is pastor, First, Itta Bena.



Intensive care

Dedicated to strengthening families
Directed by a team of family life specialists

Who is an alcoholic?

About 3½ years ago the Baptist Record carried a question and answer column related to family problems. Later we were asked to begin a column that would be related to drug abuse. With this issue we are initiating such a column. Readers should feel free to submit questions concerning drug abuse, and they will be answered by a team of specialists who deal in drug abuse problems.

We hope our readers will find useful information as these columns are presented from week to week. — DTM

Who is an alcoholic or a drug addict?

Any person who uses alcohol should be classified as an alcoholic if that usage results in a significant problem in a significant area of his life. If drinking causes a problem with family life, finances, job responsibilities, or spiritual life, alcoholism is certainly indicated. Similarly, the drug addict is the same type of individual who is exhibiting problems; but additionally, anyone who uses illegal drugs has to be classified as a drug addict.

ANYONE WHO THINKS AMERICA IS A CHRISTIAN NATION JUST DOESN'T KNOW THE FACTS



Fact #1 About two-thirds—160 million—of the total population of the United States are unsaved.

Fact #2 Only two countries where Southern Baptists send missionaries, India and Indonesia, have total populations greater than the 160-million number of lost in the United States.

Fact #3 One in five Southern Baptists attend church only once a year.

Fact #4 The United States has as many poor as the entire population of Ethiopia.

America needs help. But America has hope. Your gifts to the Annie Armstrong Easter Offering for Home Missions supports 3,600 home missionaries who are sharing the Good News, starting new churches and healing shattered lives.

To reach America for Christ, Southern Baptists must go beyond the walls of their churches. The Home Mission Board's ministries and missionaries are reaching people in all walks of life with the gospel of Christ.

Give to the Annie Armstrong Easter Offering for Home Missions. Show how far your love for America reaches.



Home Mission Board, SBC • William G. Tanner, President • 1350 Spring Street NW • Atlanta, Georgia 30367-5601
A Southern Baptist Convention agency supported by the Cooperative Program and the Annie Armstrong Easter Offering.

SCRAPBOOK



The Resurrection—(RNS photo)

A borrowed tomb

"... why seek the living among the dead? He is not here; but is risen..."
(Luke 24:5-6)

I vision now a cruel cross,
A day grown dark with gloom.
A mother's heart that broke with pain
God's Son, a borrowed tomb.

A stone they rolled to keep him there,
'Twas finished, It was done.
But in the dark and silent night
God spoke, "ARISE MY SON!"
Henceforth, some thousand years
have passed —

This cross still comes to view,
But praise his name! Our Lord arose
To give us life anew.

—Augustine Burch
Brookhaven

At the cross

Can't you see them! Don't you hear them!

Oh, they mocked the Saviour so!
They spat upon his precious face
And filled his heart with woe.
They hurled out cries of hatefulness.
They wanted him to die!
The cruel words that rasped their throats
Were, "CRUCIFY! CRUCIFY!"

They jeered as soldiers forced upon
His head a crown of thorns.
The blood came trickling down his cheeks.
His flesh was gashed and torn.
But through it all my Master stood
And uttered not a word.
He took the taunts and threats and cries
As if he had not heard.

I wonder . . . could his thoughts have been
Of sinners . . . you and me?
The day he paid our debt with love,
And died . . . on Calvary.
I want to hate those people there,
The ones who made him die,
But Jesus gave his life that day.
They're no more to blame than I.
—Betty Elliott
Greenwood

Still and silent Sabbath

On a still and silent sabbath, grief stricken and in tears
His followers sat huddled, sharing all their fears.
Their Master had been taken, had been crucified,
Him they had forsaken, just John stayed by his side.

Bound by laws of mankind to the tomb they could not go,
For it was the sabbath, their love they could not show.
Some graves had burst wide open, the saints had walked around.
On Friday earthquakes shook them, now there's not a sound.

On this still and silent Sabbath, no message, not a word
To the ones in fear huddled and by their sides their sword.
They knew the sky had darkened when Jesus' life was spent,
But yet had not heard the temple veil was rent.

To them in their sorrow with wet and swollen eyes,
They did not remember that he said he would rise.
So the still and silent Sabbath, spent in so much grief,
Could have been full of joy and hope if they'd just believed.

—Ellen Daniels
Brandon
(Copyright 1985)

The green tree

Into a diseased and dying wood
Burst a tree of living green.
And from the twisted vine clad
mass,
Came forth evil, cruel and mean.

It swift enwrapped the perfect tree
To shade it from the sun.
Then laughed in glee to see it fall
And applauded the evil done.

But amid the celebration
And rising from the crucified,
Were thousands of tiny seeds
That scattered far and wide.

Soon, from the gray and troubled
thatch,
Arose green and glistening spires.
And each one had immunity
From the coming cleansing fires.

Which from heaven would descend
And in final judgement sweep
All that teeming wilderness
into a smoking, smoldering heap.
—Bert Hamill
Vicksburg

Highway to heaven

Suspended,
between heaven and earth
my savior hung from a cross;

Paving,
a highway to heaven
for the weary . . .

Fulfilling,
a promise from God
the prophets had foretold;

Revealing,
God's redemption plan
to sanctify our souls.

Oh God!

the lost. How great your love for me.
May I one day be worthy
of the blood you shed for me.
—Annette Galloway
Natchez

The awakening

By Freddie H. Ballard

Sleep would not come. How long had it been? It seemed that it was still dark. Darkness in the middle of the day was a frightening experience. I had thought the light would never come again. I tried to go over the events in my mind. I could still hear the mob shouting, "CRUCIFY HIM, CRUCIFY HIM," and his kind voice as he prayed for their forgiveness. The smell of death was in the air so that I could hardly breathe. I wanted to scream and cry but, somehow, the tears wouldn't come. How I hated those who had driven the nails! I almost wished that we hadn't gone, but perhaps our being there helped, even though we just watched from a distance; anyway, we had agreed to go early to the tomb and anoint his body. Will morning never come?

I had the eerie feeling that something else had happened. Every nerve in my body tingled with anticipation. I heard the others coming as they stepped quietly on the dusty path; every now and then one would kick at a stone in the path. I reached for the spices I had prepared to take with me and stepped out into the early morning light.

None of us said anything. We didn't have to speak. Our hearts were still heavy and as they throbbed one single

heartbeat together, the heavy beating began ringing in my ears . . . "CRUCIFY HIM, CRUCIFY HIM" . . . there it was again, that awful chant that wouldn't leave the echo of my mind!

Finally we could see the place where Joseph and the others had carried him. It looked different, somehow; there was a strange light over the place and my heart pounded wildly as we hastened our steps. Then I remembered!! How could we have forgotten anything so important? He had said that he would rise to life again . . . that he had to be killed, but three days later, he would live again. We were at the tomb now. The stone was gone . . . rolled away. As we looked in, I knew that he would not be there . . .

Then I awoke! It seemed so real, the dream, and I know that I really was a part of it all. It was for me that he prayed; for me that he died and arose and lives today. Then the tears came. Trembling, I slipped down on my knees by my bed and thanked God for the empty tomb.

"Dear Lord, help me to show my gratitude by the way I live and love and forgive."

Mrs. Freddie H. Ballard lives at Raleigh.



Because of him

Where once a mournful shadow
Had made the earth look dim,
Now there's a bright new sunshine;
All because of him.

Where once the woeful tidings
Shook the earth like a broken limb,
Now the good news fills the air;
All because of him.

Where once were heartaches and
loneliness
And the future was dark and grim,
Now there's friendship and hope;
All because of him.

No longer are the faithful ones
defeated
By Satan's evil whims,
For now we have the victory;
All because of him.

• / —Winford McInnis Jr.
Pittsboro

The Rose of Sharon

There's a rosebud by the carport
Tightly packed with promises:

A beautiful red rose,
The breath of spring,
Fragrance filling the air
Bidding the birds to sing.

The rosebud's unfolding story
Reminds me of Easter . . .
The depth of love that Jesus gave.
In him the world sees no beauty
Though he's the Rose of Sharon
And our door to glory.

—Ruby Singley
Columbia

What shall I do then with Jesus?

What shall I do then with Jesus
Since he died at Calvary for me?
Shall I thank him for his saving grace,
Or shall I turn from him my face?

Shall I glorify his holy name,
Or shall I be ashamed?

What shall I do then with Jesus
Since he bore my sins for me?

What shall I do then with Jesus
Since he opened heaven's gates?
Shall I lift my hands to him in praise
Or shall I forget . . . that for my sins
He died, was buried, and was raised?

—Barbara Jones
Soso

He loves me

He bore the stripes upon his back
Because he loves me.
He wore a crown of thorns upon his brow
He bore the heavy cross, stumbling
and bleeding,
I close my eyes, and I can see it now.

He gave me life that has no end
His greatest gift
Oh love that is divine
That does not change with time
How wonderfully sublime
That he still loves me!

He bore the shame of all my sins
Because he loves me

—Ruth Norsworthy Cragg
State Line

Faces And Places

by anne washburn mcwilliams

Midnight ride to Magura

Already dark had fallen when our plane arrived in Dhaka, Bangladesh. Down the steep steps of the plane, into a jam-packed bus, and out again to walk across a dark patch of pavement — two flight bags, a camera, and a pocketbook slowed me considerably. My purse came open and I stopped to fasten it. A voice behind me said, "No, don't stop here. Hurry. Go on inside." Until then I had not really thought much about pickpockets, but that warning made me a bit nervous.

Inside the airport, Joan and I were pausing to show our health cards at the first counter when a slim young Bengali grabbed our flight bags and said, "Come with me." Away he went with our bags, past the line and on around behind the men checking passports. I was keeping my eye glued to him and our bags. We went to the head of the line, and sure enough, the men checked our passports and waved us on through. The young fellow found our big bags on the luggage conveyor, set them on a cart, pushed them to the customs desk, and asked that we have immediate attention.

"Who is he, you reckon?" I asked Joan. "Do you think Mr. McKinley sent him to help us?" (We had spotted Jim McKinley through a window — the missionary who was waiting to meet us.) The young fellow pushed our carts to the doorway where we were to meet Jim. He bid us goodbye and disappeared as suddenly as he had appeared.

"Who was that with you?" Jim McKinley asked. "He was not supposed to be in there. He had not been cleared by security." We never learned his name; Joan and I have asked each other, "Do you think he was an angel?"

Bangladesh is the most thickly populated country in the world. I'd heard that many times. But now I believe it. Many children, a woman, and several men accompanied us to the van. They saluted us, patted us, held out their hands for money, and helped me into the van. Their smiles melted my heart before I had gotten to the foot of the airport steps.

Jim drove slowly, dodging pedal-propelled rickshas. It was the first Sunday night in December, and Joan and I had thought we would spend the night in Dhaka. But a different kind of adventure lay in wait. "If you are going to visit the Youngs at Magura, you must leave tonight," he told us. (Visions of a quick route to bed vanished.) He and his wife, Betty, live on the ground floor of the five-story mission guest house at Dhaka. (He is the author of the book, *Life and Death in Bangladesh*.) Betty served us a delicious hot supper of chicken, green beans, and spice cake. With them and their daughter, Jill, we lighted an advent candle.

"You need to leave by 9," Betty said. "Take a coat, for it will get chilly. Pack a small bag and leave your other things here."

They had placed a pillow for each of us on back seats of the mission van (bought by Lottie Moon) and filled a thermos with water. Sibu, a Bengali

Christian, was going to drive us the 115 miles to Magura, where James and Guinevere Young live.

"It sounds near, but will take six or seven hours," Jim said. "It could take longer if you have to wait for a ferry. And you'll be crossing two of them."

It was too dark for sightseeing, so we settled down, we supposed, for a nap. But the bumping began, and didn't stop. This way we would travel as far up and down as we did forward. No wonder it would take so long!

Little shops which lined the approach to the "holy Ganges" looked like gigantic cigar boxes turned on end and mounted on stilts. Sibu stopped the van behind a long line of sugar cane trucks and turned to ask, "Are you okay?" While he went to talk with the ferryman, we sat and waited. Hundreds of people walked about or squatted on their haunches, in front of the "shops." Men surrounded the van and gazed in at us, as if we two American women were a rare exhibit at the zoo.

Sibu persuaded the ferryman that our van would go into a little corner where a big truck could not go, so he let us on ahead of the trucks. In half an hour under the stars we had crossed the Ganges.

Sibu finagled us onto a second ferry, over a smaller river, too, without a long wait. People squatted on benches and alongside the ferry ramp, as they had all along the roadsides, their heads down as if they were asleep. I wondered if these were the only beds they had. A dark-haired young woman with a baby walked round and round the van, begging for money.

Across this second river we really got into a traffic jam. The big trucks, loaded with cane or jute, and painted with all kinds of bright colored designs, from love birds to the Taj Mahal, were parked all along the sides of the road. Some were driving off the ferry behind us. In front of us and facing us, one got out of his lane and drove straight toward us. Sibu stopped. So did the truck driver. Then we were hemmed in with trucks towering over us on every side. No one would move. (Maybe we could get a nap now while we were not bumping?) Sibu got out and talked to some of the drivers. They were all arguing about who should go next on the ferry. Still no one would move. Finally a policeman got around all the trucks somehow, and ordered the driver in front of us to back up.

At 3:30 a.m. James and Guinevere, their 10-year-old daughter, Jamie, and Guinevere's mother, Mildred Jenkins, got up to welcome us to their house beside the London Road which meanders across Asia. I slept in the room with Jamie, and Joan in the room with Mildred. Next morning I stayed in bed late, unaware that sometimes little lizards slip into that house, down the walls, and hide behind pictures.

Now when I pray for the missionaries "as they travel in Bangladesh," I thank God for their patience and perseverance in the long hours they must spend to go anywhere at all.

Thursday, March 27, 1986

BAPTIST RECORD PAGE 7



Bengalis stroll past bamboo and tin shops toward a ferry landing on the Ganges River in Bangladesh.



Bengali men on a ferry crossing the Ganges River watch an American tourist.

February gifts climb 10 percent

NASHVILLE, Tenn. (BP) — Southern Baptist Cooperative Program receipts for February climbed almost 19 percent beyond totals for the same period last year.

February contributions to the national Cooperative Program — the Southern Baptist Convention's unified missions, education and ministry budget — totaled \$10,883,413.90, announced Harold C. Bennett, president and treasurer of the SBC Executive Committee.

The February total represents an increase of \$1,667,623.32, or 18.10 percent, over contributions in February 1985, which were \$9,215,790.58, Bennett said. Cooperative Program contributions for the first five months of the 1985-86 fiscal year are \$52,747,576.78, up 9.94 percent from the \$47,977,326.14 total for the same period in 1984-85.

The Cooperative Program gains stand opposed to an annual 3.9 percent Consumer Price Index inflation rate, said Tim Hedquist, Executive Committee vice president for business and finance.

State responds to 'open enrollment'

DALLAS—Some 570 applications from Mississippi were received during a period of "open enrollment" in the Annuity Board's church life and medical insurance programs.

The promotion was the most successful in board history. "Open enrollment" allowed pastors, staff members, and employees of Southern Baptist churches to obtain life and medical insurance without proof of good health.

The Annuity Board was able to waive normal health underwriting requirements because of the financial

strength of the church plans, according to board president Darold H. Morgan.

Overall, 5,234 new members joined the medical plan, including 4,268 men and 966 women. These new members will generate more than \$7.9 million in annual premiums.

New medical coverage applications from Mississippi numbered 270, including 225 from men and 45 from women.

Of the 5,968 new life insurance applicants, 4,825 are men and 1,143 are

women. These new members requested more than \$160.1 million of coverage and will generate almost \$1.06 million in annual premiums.

New life insurance applicants from Mississippi numbered 300, including 248 men and 52 women.

Among new male members in both medical and life plans, most are pastors, followed by ministers of music and custodial workers. Of new female members, most are office personnel, but more than 100 are members of ministerial staffs.

Letters to the Editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved until all circumstances and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

Choctaw academics

Editor:

Although many readers of the Baptist Record have seen in the secular press the splendid news of the academic excellence of the Mississippi College football squad of the 1985-1986 season, doubtless, for the benefit of those who may have missed the good news, here it is: OF THE 22 FOOTBALL MEN IN THE NINE-MEMBER GULF SOUTH CONFERENCE CHOSEN FOR THE ALL-GULF SOUTH ACADEMIC TEAM, 11 WERE FROM MISSISSIPPI COLLEGE!

That means, of course, that 50 percent of the members of the all-conference Academic Team were from one college, our Mississippi College.

The basis for my gratitude for this achievement is that all of us who are devoted to our Baptist colleges so much want them to develop our students in the four-fold development of Christ, who grew in wisdom, stature, favor with God, and favor with man—mental, physical, social, and spiritual. To know that all three of our senior Baptist colleges in Mississippi are offering and encouraging students to achieve the ideal four-fold development is cause for gratitude and even increased spiritual and financial support for them. And, while saluting all three of our colleges, let's give a special salutation of congratulation to Coach Williams and his aides who have brought this honor to our Mississippi College.

Chester E. Swor

Lottery opposition

Editor:

In light of recent attempts by our state Legislature to further rob our state of integrity and decency through the use of lotteries and other forms of gambling, we at Chicora's First Baptist Church, Wayne Association, have adopted the enclosed resolution, and sent it to our legislators. We thought you might enjoy a copy of it, too. It could possibly serve as an encouragement for other pastors and churches to be heard in our capitol.

Kevin Shearer
pastor

Whereas the adult membership of Chicora's First Baptist Church constitute a voting residence of the state of Mississippi,

And Whereas, all teenage and younger members, and all others affiliated with Chicora's First Baptist Church are family members of said voters,

And Whereas, by our Christian convictions and common sense we view gambling in any form, most especially horse racing and state lotteries, to be a detriment and burden on our society, and in particular morally wrong,

Be It Therefore Resolved that the adult membership and other

members of Chicora's First Baptist Church stand opposed to gambling in any form in the state of Mississippi,

And Be It Further Resolved that we call on our senator and representative, to wit Senator Cecil Mills and Representative Jerry Hutto, to vote against any such legislation,

And Be It Finally Resolved that we call on the above legislators to report their vote to this congregation, should such vote be required, with understanding that abstentions and absences will be considered as a vote for such legislation.

Signed on 12 March 1986
in monthly business session
Kevin D. Shearer, pastor
and moderator

Itawamba BSU work

Editor:

God is richly blessing student work through Baptist Student Unions on campuses across our great state. Our state convention Student Work Department, led by Mr. Jerry Meriman, is to be commended for its commitment to excellence. For the past seven years I have taken particular interest in the B.S.U. work at Itawamba Junior College in Fulton. Growth during the past two years has taxed the limited space available at our center. The area advisory committee has recommended that we engage in a \$50,000 building project to double the size of our present center during the summer of 1986. As chairman of the B.S.U. Advisory Committee, I am concerned that many churches in Itawamba, Monroe, Lee, Pontotoc, and Chickasaw Associations are not aware that we are dependent upon their contributions to support our local junior college B.S.U. program. At present only 1/3 of our churches make contributions. We are grateful that the director's salary is provided by the Cooperative Program, but people must be informed that the operating budget and special project needs must come from a local support group. This is true for all junior college B.S.U. programs in the state.



Crew builds Kenya pipeline

These five persons, plus two not pictured, recently participated in a water line construction project in Kenya, East Africa. The original line was of PVC pipe and Kenyans discovered that by puncturing it with spears they could get water anywhere along the line but ultimately damaged it beyond repair. It was replaced, by this crew, with galvanized pipe that cannot be penetrated with spears.

Those in the picture, left to right, are David Ratcliff (Bay St. Louis, First), Ken Baltzer (Long Beach, First), Frank Pike (Long Beach, First), Jack Hode (Bay St. Louis, First), and Uless Bergeron (Bay St. Louis, First). Not pictured are Lonnie and Catherine Rouse of Dixie Church, Hattiesburg.

We have set the date of May 4, 1986, as a date for a love offering for the I.J.C. Baptist Student Union Building Fund. I'm asking Mississippi Baptists to pray that our goal of \$40,000 will be provided by our local support group. I would also ask Mississippi Baptists to wholeheartedly support B.S.U. ministries in their area. B.S.U. work is worthy of our support!

Ed J. Deuschle, pastor
Trinity Baptist Church
Fulton

Honor for Gladys Bryant

Editor:

Where are the Itawamba Junior College students of 1956-1962? On June 27-28 we want them to be a part of a special gathering to honor Miss Gladys Bryant and her more than 30 years in student work.

Miss Bryant, now BSU director at East Central Junior College, was BSU director at Itawamba Junior College for six years. Under her direction young missionaries, pastors, and dedicated lay persons were guided in their pilgrimage. Today, they serve around the world.

On June 27-28 we plan to regather in Fulton, MS, with Miss Bryant to share fellowship and reminisce of old times and want all of her former students to attend. But there have been a lot of address changes in the last 25 years. Let us know where you are, and, if known, addresses of other classmates.

Contact Bobby Douglas, 5800 Grubb Road, Hixson, TN 37343 or phone (615) 877-2467.

Bobby Douglas
Hixson, Tenn.

Banquet recommendation

Editor:

If anyone is in need of someone to lead children, youth or adults in a banquet, then let me suggest a young man to do it. John Yates came to our church a few weeks ago and led our adult valentine banquet. He and his dummy, "J.J.," did an outstanding job. His program is as professional as

anyone I have seen on television. John is a trumpet major, holding his degree from Delta State University. Whether you need him for one special engagement or for a week's revival, John is excellent. He is the son of Jim Yates, pastor of First Baptist Church, Yazoo City. I had John in my church on the strength of words from Owen Cooper and Jerry Clower. After all, who could ask for a better recommendation?

Jerry Mixon, pastor
First Church, Winona

Oral centennial

Editor:

Oral Baptist Church will celebrate its Centennial in June 1986.

We will appreciate the loan of any pictures, old newspaper clippings, or memorabilia of any type concerning the history of the church. Any item on loan will be returned in perfect condition after the Centennial service.

We want to contact all former pastors for the service.

Anyone with this information please contact:

Bro. Jerry Lennep, Rt. 4, Box 634, Hattiesburg MS 39401, Phone 264-7294.
Fay M. Donegan, Rt. 3, Box 857, Sumrall, MS 39482, phone 264-6326
Fay M. Donegan
Sumrall

Thanks for paper

Editor:

Thank you for making The Baptist Record such an informative and vital religious newspaper. You print both sides of an issue, and do not shrink from publishing the controversial or the unpopular. I want to know what's going on and appreciate your efforts in letting us know.

On Fridays, I read The Baptist Record before I read my daily newspaper, and that hasn't always been the case.

Mrs. Wilson Jones
Yazoo City

Thank you, very much, for the very kind words. We have a very good staff.
— Editor.

Glaring need

Editor:

The letter headed "Support for Armstrong" in the March 20 edition of the Baptist Record amply illustrates a glaring need of Southern Baptists to be better informed!

I can well understand how an individual could read selected publications of Herbert Armstrong or hear him at times on radio or TV and think that he was "dedicated to the Bible." That was/is what makes the cult of Armstrongism so dangerous! They cloak themselves in a veil of biblical authority, but in reality teach doctrines contrary to the Bible. If one studies the whole doctrinal system of Armstrongism, he will find a theology mixed with thoughts from a variety of pseudo-Christian cults. He will find a system teaching that it is the one true church preaching the true gospel today. He will find a theology that denies the sufficiency of the death of Christ to accomplish our salvation but adds to it the necessity of works to complete salvation, much akin to the heresy addressed by the Apostle Paul in the Epistle to the Galatians, one which attempted to combine Christ with Judaistic legalism. This is clear-

ly against biblical teachings of salvation. While we should do good works, we do not do them to complete our salvation but rather because we are already completely saved. The motive makes a lot of difference! If anyone doubts that these are really teachings of the Armstrong cult, I will be glad to supply them with sources of documentation.

I would challenge my fellow Southern Baptist to do your homework, to be better informed, to study the Word of God, to be more discerning, to know what you believe and why you believe it as opposed to something else.

I would challenge fellow pastors to teach the people the Word of God, to teach the doctrines of the faith, and to teach the people how to study for themselves. If we don't do this, we will leave some easy prey for any pseudo-Christian cult that comes along quoting the Bible.

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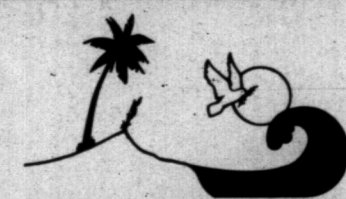
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Calvary Church, Columbus, recently observed Pastor Appreciation Day to honor the more than five years of service of its pastor, **Roy D. Hawkins**. He and his wife, Patsy, and their children, Jenny and Jody, moved to Calvary in July, 1980.

Since that time there have been 175 additions to the church. Calvary has increased its budget by 23 percent and is participating in Planned Growth in Giving, a systematic program for increasing individual and church giving. The church has also begun both a radio and bus ministry and has recently purchased a new pastor's home.

The church has a Rice Bowl Hunger Ministry, a food closet, and Hawkins taught January Bible Study last year at Deer Lodge, Mont., where a volunteer crew from Calvary went to help in church construction. Another mission trip there is planned for this year.

Names in the News

FORT WORTH, Texas (BP)—Don Turner, former editor of the Rocky Mountain Baptist, newsjournal for the Colorado Baptist General Convention, is new managing editor for Fulness magazine here.

MILL VALLEY, Calif. (BP)—President emeritus Harold Graves has been named interim president of Golden Gate Seminary here as the executive committee of the school's board of trustees searches for a successor to President Frank Pollard.

Pollard resigned the Golden Gate presidency effective March 1 to become pastor of First Church, Jackson, Miss.

William L. Day, former pastor of Enon Church, Louisville, has moved to Park Place Retirement Center in Hendersonville, Tenn.

A native of Mississippi, Day is a graduate of Millsaps College, Jackson, and attended Southwestern Seminary. He served as minister of education in three churches in Texas and First Church, Jackson. He was pastor of six churches in Mississippi.

Following his wife's death in 1985, Day went to Nashville to be near his son, William C. Day, chaplain at Baptist Hospital, and his family.

Debbie Harrell from Columbus, Miss. is among 52 students from Louisiana's colleges and universities appointed a 1986 student summer missionary by the Louisiana Baptist Convention.

Harrell, who has been assigned to Guadeloupe, is the daughter of Mr. and Mrs. Carl K. Harrell, Jr. and attends Louisiana College.

Mississippi Baptist activities

- Marc. 31-April 1 Secretaries' Conference; Camp Garaywa; 1 p.m., 31st-4 p.m., 1st (CAPM)
- Apr. 2 Doctrine Study Preview; FBC, Columbia; 9 a.m.-Noon (CT)
- Apr. 3-4 Doctrine Study Preview; FBC, Kosciusko; 9 a.m.-Noon (CT)
- Apr. 4 Key Leader Seminar: The Minister of Education as Sunday School Growth Agent; Baptist Building; Noon, 3rd-1 p.m., 4th (SS)
- Apr. 4 Young Musicians' Adjudication; Daniel Memorial BC, Jackson; 7:00-9:30 p.m. (CM)
- Apr. 4-5 Language Missions Leadership Conference; Woodland Hills BC, Jackson; 1 p.m., 4th-1 p.m., 5th (CoMi)
- Apr. 5 Young Musicians' State Choral Festival; Mississippi College, Clinton; 9 a.m.-2 p.m. (CM)



First Church, Clinton recently honored **Bill Bacon** on his 10th anniversary as minister of music. Harold Kitchings, personnel committee chairman, read and presented a resolution in recognition of Mr. and Mrs. Bacon's service to the church and community. The church presented the Bacon's a love gift and held a church-wide reception in their honor.



Buford C. Sellers, Sr., will be honored by Oakland Church, Oakland, April 6, for 20 years service, with a day of worship, dinner, singing, and fellowship. **Van D. Quick**, Sellers vice-president for student affairs, Mississippi College, will be the morning speaker.

Special music will be by Mrs. Betty Spratlin of Vardaman, Mrs. Rose Marie Sellers Caulder, and Millard Caulder, of Sumner, Mrs. Mahaley Hames, Mrs. Mary Ann Odom, and Mrs. Bernice Jones, of Oakland.

Ira Griffin, retired pastor, will speak in afternoon.

Revivals:

Cliff Temple, Natchez: March 30-April 3; Jerry Swimmer, Iuka, evangelist; Sunday services, 11 a.m. and 7 p.m.; Mon-Thurs. services, 10 a.m. and 7:15 p.m.; W. G. Dowdy, pastor.

Big Creek Clara: April 6-11; 7:00 p.m.; J. W. Williams, guest speaker.

Providence, Jayess: April 4-6; services, Fri. and Sat., 7 p.m. Sunday, Sunday School, 9:45, worship service, 11; dinner served, noon hour; afternoon service, 1:30; no Sunday night service; Wiley Reid, pastor, Friendship, Brookhaven, evangelist; Mickey Sandifer, music; Mrs. Gery Sandifer, pianist; John L. Carlisle, pastor.

Cooperville, Morton: April 4-6; Sunday services, 11 a.m. and 7 p.m.; Fri. and Sat., 7 p.m.; John Vaughn, Arkadelphia Church, Bailey, evangelist; LaVerne Summerlin, pastor.

Colonial Heights, Jackson: March 30-April 4; services, 7 each evening; noon day meetings, Mon-Fri., lunch at 11:45, message from 12:10-12:50; Stan Coffey, pastor, San Jacinto, Amarillo, Tex., evangelist; Coffey currently serves on the Committee on Order of Business for SBC, his church led the state of Texas in 1985 with more than 700 baptisms; Bill Cole, San Jacinto, associate in media and music; J. Gerald Harris, pastor.

Homecomings

Plainway, Laurel: April 6; Sunday school, 9:45 a.m.; morning worship, special recognition will be given; dinner on ground following morning worship service; Kent W. Megehee, pastor.

Drew Church, Drew: April 6; David Grant, retired pastor of Broadmoor Church, Jackson, evangelist for homecoming and revival, April 6-9; Grant was pastor at Drew when the present sanctuary was built 28 years ago; Kebo Stevens, native of Drew, now serving at Independence Church, song leader; Wilbur B. Webb, pastor.

Easter sunrise service planned in Richland

An Easter sunrise service will be held at 6:30 a.m., March 30, at Richland High School football stadium (gymnasium if it rains).

Ed McDaniel, pastor of First Baptist Church, Richland, will bring the Easter message. Chuck Truitt will direct the congregational music and Elizabeth Hawthorne will be the pianist. Special music will be provided by the Ladies' Ensemble of First Baptist Church.

Also having a part on the program will be Rudolph Hollingsworth, pastor of Richland United Methodist Church; Richland Mayor Lester Spell; and Dale Sauls.

The sunrise service is sponsored by the Exchange Club of Richland, the Richland Women's Club, and the Richland Garden Club in cooperation with area churches.

The public is invited. Refreshments will be served.



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Rocky Point, Carthage: April 4-6; Malcolm Lewis, Meridian, evangelist; morning worship, 10:45, evening services, 7 p.m.; David Wilkinson, pastor.

Pleasant Grove (Wayne): April 6-9; Sunday, 11 a.m., 6 p.m.; Mon-Wed., 7 p.m.; Dicky McAllister, former pastor, Geneva, Ala., evangelist; Jimmy Knight, Laurel, music; Jelene Ratcliffe, pianist; Kay Chancellor, organist; Charles Gordon, pastor.

Plainway, Laurel: April 13-17; services, 11 a.m., 7 p.m. each night; Arlis Grice, Balmoral Church, Memphis, evangelist; Peter Fairley, music evangelist; Kent Megehee, pastor.

First, Stonewall: April 6-11; services, 10 a.m., 7 p.m.; Dale Patterson, pastor, East Brent Church, Pensacola, Fla., evangelist; Brian Pannell, minister of music, First, Stonewall, music; Albert H. McMullen, pastor.

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- Just for the Record - First, Pontotoc, observes 140th anniversary



Bobby Perry recently completed five years as executive director of missions, Gulf Coast Association. A reception was held in honor of Mr. and Mrs. Perry following the Executive Board meeting at Bel Aire Church. Perry was presented a saw and Mrs. Perry a gift certificate. Together they were presented a monetary love gift. In addition to Mr. and Mrs. Perry, their daughter, son-in-law, and granddaughter were recognized.



Oakland Church, Yalobusha County, recently held ground breaking ceremonies to add 1,216 square feet to the present education building. Building committee members are, left to right, James Davis, Thomas Holland, W. H. Crosno, B. C. Sellers, Sr., pastor with shovel, Mrs. June Jayroe, Troy Odom, and Jimmy Paris. Not present were Mrs. Margaret Ross, Mrs. Bernice Hardy, and Joe Stephens.



Ray White, chairman of the finance committee, Emmanuel Church, Biloxi, left, is shown receiving a check for \$7,500 from Jerry Estes, pastor of New Hope Church and state convention board member. These funds are to assist Emmanuel in recovery efforts from damages caused by Hurricane Elena.

Lakeview Church, Leland has begun broadcasting its Sunday morning worship service on WDDT-AM 900, out of Greenville. The title for the broadcast is "The Hour of Praise." The broadcast reaches 40 counties in Mississippi, Arkansas, and Louisiana. Paul Blanchard is pastor.

The Deacons' Quartet of Jackson will present a concert at Burch Hill Church in Jackson on March 30 at 6 p.m.

Calvary Church, Braxton, has set a goal of 130 for Sunday School on March 30. Vance Dyess will bring the morning message. The church building debt will be paid off on this day, states H. J. Bennett, pastor.

Mountain Creek Church, Rankin Association, held a Valentine banquet for youth, Feb. 14. Cliff Nelson was guest speaker. Eddie Pilgrim, pastor, says special thanks to Sue Dear, Maudie Walker, and Christy Sims.

A special historical observance was held at First Church, Pontotoc, Feb. 9, the 140th anniversary of the organization of the church.

Historical highlights of the church were given by the pastor, Julian Fagan, III. Included was information from early minutes revealing that Cherry Creek Church in Pontotoc County was the Mother Church and that Elijah Smith was the first pastor. He also told that R. A. Cooper served as pastor the longest number of years, 25, that W. L. Slack served 24 years on three different occasions, that T. L. Holcomb was the first full-time pastor, and that W. Levon Moore served the longest number of years, 14, as a full-time pastor.

Others on program were Mrs. Rhea Gregory, Billy Butler, and Mrs. Laurette Bigham, all members of First Church for more than 50 years. Additional speakers were Mrs. Kay Davis, Nathan McKinney, Lon Johnson, Mrs. Gail Sappington, Tommy Wood, and Tommy Butler.

History committee members are Helen Boren, Zelma Bowen, Jean Clements, Iris Griffin, Dot Hardin, Gillie Harmon, Martha McCord, and Callie Young. Copies of the history of the church will be available to church membership during Baptist Heritage Month.



The following gave testimonies during the 140th Anniversary at First Church, Pontotoc. Left to right are first row, Rhea Gregory, Laurette Bigham, Billy Butler; second row, Nathan McKinney, Kay Davis, Lon Johnson; third row, Tommy Wood, Gail Sappington, and Tommy Wood.

"The cornerstone of missions. . ."

(Continued from page 3)

Marjean Patterson, executive director, Mississippi Woman's Missionary Union, gave a "State of Our Union" address on Tuesday morning. Enrollment of the state WMU increased from 53,451 in 1981 to 59,666 in 1985, she said. Miss Patterson gave a brief look at what is going on in the state organization today, and closed on an optimistic note: "The future is as bright as the promise of God."

Missionaries needed.

Another Tuesday morning speaker, Earl Kelly, executive secretary, Mississippi Baptist Convention Board, looked at the subject of world missions. He stressed the need for more missionaries worldwide, as compared to the oversupply of preachers in Mississippi. "If we believe the Bible we must believe that the lost masses are tumbling like a waterfall into a hell prepared for Satan. The only thing that can stop that catastrophe is the gospel of Jesus Christ . . ."

"There are 2,000 churches affiliated with the Mississippi Baptist Convention and we currently have an oversupply of preachers . . . Present statistics indicate we will have 2.6 clergymen for every Mississippi Baptist church by 2000 A.D."

"I can name names of several choice young people who were average or better students who have been unable to find church employment following seminary graduation. Some of them have been waiting for more than a year for a call. The unemployed ministerial line is getting longer each year. Currently we have over 700 church career students enrolled in our three colleges and SBC seminaries . . ."

"Now part of the problem may be that some of the today's youth have fallen in love with the world and its comfort, but I believe most of them are visionary and would like to be where God wants them to be. Just to be used of God is their goal. If the matter is to be corrected, the correction of the problem is the responsibility of the churches. We need to take a fresh look at the traditional concepts

of a missionary call. In the past we have taught our youth that God always gives a direct divine revelation of what he wants them to do. Therefore, many are waiting on a so-called Macedonian call or cataclysmic sign to go. It is possible that many of our unemployed, trained young people are stirring and sifting when they should be stirring and packing. . .

"As a denomination we need to help our youth understand the excitement that could be theirs if they were to be thrust on the cutting edge of the Gospel."

Women in missions.

"Women Working in Foreign Missions" was the topic assigned to Mrs. Parkes Marler and Mrs. Rob Sugg. Martha Ellen Marler is a former missionary to Greece, Guam, and Korea. Now retired, she has not stopped being a missionary, though, and related how as an "interim pastor's wife" in Scott County, she taught a January Bible Study for children and one of them made a profession of faith. Nan Sugg, missionary to Taiwan, said, "I don't think God called us to be silent witnesses."

Holly Benzenhafer

Holly Benzenhafer of Prentiss, Mississippi member of the National Acteens Panel, on Monday evening told in an enthusiastic way what Acteens means to her.

Prayer breakfasts.

Missionary prayer breakfasts on Tuesday morning were led by three missionaries: Mrs. Laverne Applewhite, Indonesia; Mrs. Joyce Davis, retired from Ghana; Mrs. Susie Hartfield, Mexico.

Music.

Leader of congregational singing, and soloist, for the convention was Mrs. Linda Johnson, interim music director of First Church, Nettleton, and wife of the pastor, (and sister of Barbara Phlegar, missionary to Thailand). Special music on Monday night was presented by Lori Brower, Jackson, and by the Sanctuary Choir of Broadmoor Church, Jackson, under direction of J. M. Wood. Choir selections included "Come Sing a Song."

"Battle Hymn of the Republic," "We Will be Your Church," and "Cornerstone." Mrs. Margaret Anne Fortenberry, Ellisville, was convention pianist. Mrs. Dot Pray, keyboard specialist, Church Music Department, MBCB, and organist for Colonial Heights Church, Jackson, played the organ.

Others on program were Mrs. Doris Murphy, Clinton; Mrs. Jean Benton, Brandon; Mrs. Bobbie Bruce, Bolton; Mrs. Lorice Creel, Rankin Association WMU director, Pearl; Mrs. Elizabeth Estes, Jackson; Mrs. Cissa Richardson, director, Hinds-Madison Association WMU; Mrs. Juanita Schilling, Mendenhall; Betty Smith, Jackson; Waudine Storey, director, Broadmoor WMU; Mrs. Mignonne Tadlock, Jackson; Jim Hurt, associate pastor, Broadmoor, Jackson; Mrs. Sue Mitchell, Louisville.

Sue Tatum, Yazoo City, introduced parents of missionaries.

Next year's WMU annual meeting will be held at First Church, Gulfport.

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WMU annual meeting



Michael Elliott, center, home missionary, Louisville, Ky., and Chester Fawbush, former alcoholic, now a deacon at Jefferson Street Baptist Church, Louisville, Ky., talk with Irene Lipscomb of Mashulaville, mother of missionary to Singapore, Linda Finnell. (Photo by Fannie Belle Neal)



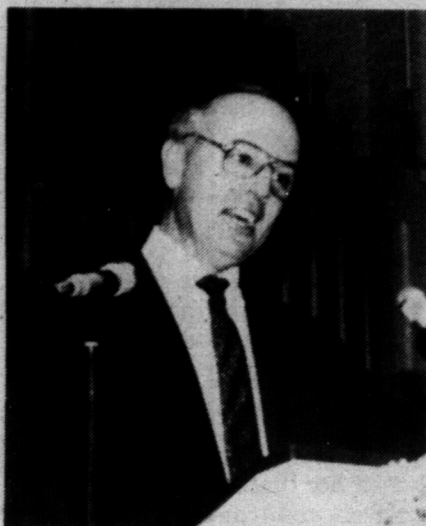
Three on platform listen attentively. Martha Ellen (Mrs. Parkes) Marler, Forest, left, missionary to Greece, now retired was a guest speaker Tuesday afternoon at the WMU annual meeting. Mrs. Linda Johnson, center, interim music director at First Church, Nettleton, (where her husband, George, is pastor) led the music. Marjean Patterson, Clinton, right, executive director, Mississippi WMU, gave an address Tuesday morning on "The State of Our Union."



Three mothers of missionaries who attended a luncheon in their honor are Mrs. Mildred Jenkins, Sallis, mother of Guinevere Young, Bangladesh; Mrs. Pansy Rankin, mother of Jerry Rankin, Thailand; and Mrs. L. L. Simmons, Brookhaven, mother of Bobby Rankin, Thailand.



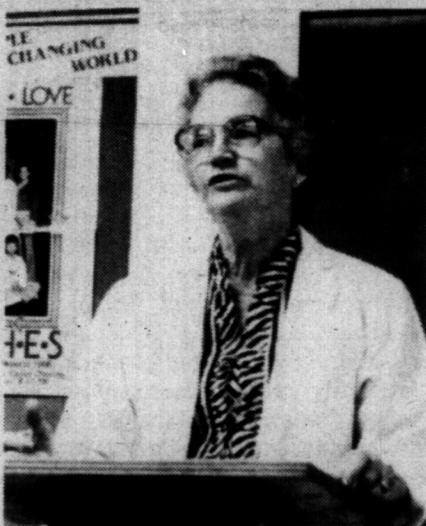
Lorene Goodson, Calhoun City, and Becky Holbrook, Jackson, remain with others to talk a while after the Monday night session.



Nathan Porter, domestic hunger consultant, Home Mission Board, talks about meeting hunger needs in America.



Nan and Rob Sugg, missionaries to Taiwan, attend the Tuesday luncheon. She was a guest speaker Tuesday afternoon. (Photo by Fannie Belle Neal)



Mrs. Susie Hartfield, missionary to Mexico, leads prayer breakfast session.



Mrs. Margaret Anne Fortenberry, Ellisville, plays piano for WMU annual meeting.



Linda Little, left, Prentiss Acteen, delivers a crown to Holly Benzenhafer, Prentiss, Mississippi member of the National Acteens Panel. In the background between the two is Bobbie Sorrell associate executive director, WMU, SBC, and author of *Annie Armstrong: Dreamer in Action*. (Photos by Anne McWilliams)



Stuart Calvert, left, and Earl and Marjorie Kelly, center, were guests at the luncheon for parents of missionaries. Mrs. Calvert was elected state WMU recording secretary. Kelly was a featured speaker at Tuesday morning session. (Photo by Fannie Belle Neal)



The Sanctuary Choir, Broadmoor Church, Jackson, sings "Cornerstone," under direction of J. M. Wood.

Staff Changes

Rich Malone has accepted the call to Parkway Church, Jackson, as minister of youth education from Calvary Church, Tupelo. Before going to Calvary, Tupelo, he was minister of youth in Amory.



Malone is the son of Mrs. Betty Malone, WMU director, First Church, Jackson. He is a graduate of Mississippi College, and Southwestern Seminary.

First Church, Leland, has called Bill Jaggar as pastor. He and his family are moving from First Church,

Poolville, Tex. He is a graduate of Mississippi College and is completing the Ph.D. degree from Southwestern Seminary. Jaggar is married to the former Jacqueline Rene Jones and they have three children.

Bobby Kendrick has been called as pastor of Hepzibah Church, Clarke County. He was ordained at Shubuta Church. (Ferrell Morris, pastor) on March 23.

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The Lord is risen!

By Billy McKay
Matthew 27:62-28:20

Introduction. In John Masefield's drama "The Trial of Jesus" there is a scene in which the soldier in charge of the crucifixion of Jesus comes to Pilate's quarters to give his daily report. After he gives the report the wife of Pilate beckons him over and asks him a number of questions about how the prisoner died. She then asks him if he thought Jesus were dead. The soldier replied, "No, madame, I don't." "Then where is he?" she said. The soldier replied, "Let loose in the world where no man can stop his truth." Since the resurrection of Jesus Christ took place there has always been a division of mankind. Some deny a risen Christ and others discover a risen Christ.

In this passage we recognize the

following three things: I. The denial of the risen Christ (27:62-66; 28:11-15).

A. Some deny a risen Lord by ignoring the facts (28:11-15). The soldiers represent those who know the facts of the Christian faith and never embrace the person of Jesus Christ as their Saviour.

B. Some deny a risen Christ by covering the facts (27:62-66; 28:11-15). Matthew cites the chief priests in this passage. The greatest enemies of Jesus were the very people who should have been his friends—the religious leaders of the day. The leaders drew up all kinds of charges against Jesus. They said he was dangerous and that his teachings were not true and that he was leading people astray. The real reason they opposed Jesus was not religious at all. They were just jealous. Envy did its

destructive work, and they were willing to kill because of it.

II. The discovery of the risen Lord (28:1-10, 16-17).

A. As was the case of the women (28:1-10). When they were going to tell the disciples (28:7-8), they were met by the risen Christ. They immediately worshipped him (28:9b). This indicated their faith in him and their love for him.

B. As was the case of the eleven (28:16-17). There were two responses by the eleven. 1. Some worshipped him (28:17a). These fully embraced the risen Christ with faith and love. 2. Some doubted him (28:17b). Let us not be too critical of honest doubt. Remember that honest doubt by the explorers confirmed that earth was round and it led to the discovery of America! At first it was thought that the sun rotated around the earth, but some doubted this. We now know that honest doubt led to the truth. The text does not say that they denied the resurrection but that they doubted it.

Illustration: Thomas was an honest doubter and his honest doubt was soon vanished when Jesus appeared to the disciples with Thomas present (cf. John 20:24-29).

III. The demand from the risen Christ (28:16-20). This demand from the living Christ includes the following:

A. The believer's authority (28:18). Matthew presents Jesus as King. Throughout the book we see Jesus as having authority over temptation, Satan, demons, the natural world, disease and finally over man's greatest two problems—sin and death. We are citizens of his kingdom (cf. Phil. 3:20) and are his ambassadors (cf. 2 Cor. 5:20). We have his spirit (cf. John 14:16-18; Acts 1:8).

B. The believer's activity (28:19-20a). This activity involves two things: 1. Make disciples (28:19a). The only command in the Great Commission is the verb "to teach" which means "to disciple." The word "go" is not a command but it is a present par-

ticipal meaning, "as you are going." The principle is as follows: No matter where you are, make disciples (cf. Acts 11:19-21). Baptize disciples (28:19b). The term "in the name of" is a commercial term in which property is transferred or paid "into the name of" someone. When a person is baptized he is in essence saying, "I am the property of the thrice holy God" (cf. 1 Cor. 6:19-20).

C. The believer's access (28:20b). He is with us always. We are to live in the conscious presence of Jesus (cf. Acts 4:13). In Acts 18 we have an illustration of Paul at Corinth who won men, taught them, and was encouraged by the presence of the Lord (cf. Acts 18:1, 8, 9-11).

Conclusion. All who "come and see" that the Lord has risen are to "go and tell" (28:6-7). A Roman proverb which illustrates the truth of the resurrection is as follows: "Great is the truth and it will prevail."

Billy McKay is pastor, First, Belzoni.

Hope focused on Jesus

By Gus Merritt
John 11:25-26;

I John 4:13-17; 5:1-5, 11-13

Martha was grief stricken over the death of her brother, Lazarus. Jesus had returned with his disciples to be with the family he loved so dearly in the time of their grief. Jesus had purposely delayed his return until the ailing Lazarus had died in order that he might perform another sign-miracle. Jesus' answer to Martha concerning her doubt about Lazarus' immediate resurrection is recorded in John 11:25-26.

Jesus said, "I am the resurrection and the life..." (John 11:25). The definite article is used before resurrection and life to show that Jesus is the only resurrection and the only life. One of the great discoveries is that Jesus never attended a funeral. He always attended a resurrection!

Belief in Jesus gives to the believer eternal life which physical death cannot negate. Easter Sunday celebrates the resurrection of Jesus. To verify his power over death, Jesus came forth out of the grave. We worship on Sunday as the "Lord's Day" (Rev. 1:10) thereby celebrating his resurrection every Sunday.

The assurance of eternal life (I John 4:13-17) is to be understood through the gift of the Holy Spirit. The Apostle Paul tells us in II Cor. 5:5 that God has given us the Holy Spirit as a "down payment" to insure eternal life. The word "earnest" means "down payment." Through the gift of the Holy Spirit, there is a dual abiding. We are in Christ and he is in us (I John 4:13). To accept Christ is to be accepted by Christ and have eternal life.

The purpose of the Father in sending the Son was salvation for all who

would receive the Son, Jesus (John 1:12; I John 4:14). Notice in I John 4:14 the words "to be" are italicized. This means they were added by the translators to make the reading easier. If you leave them out, you will see the meaning clearer. It would then read, "And we have seen and do testify that the Father sent the Son, the Saviour of the world." Jesus is the only Saviour. No one can have salvation apart from faith in him. As evidence of faith in Jesus, the believer confesses that Jesus is the Son of God (v. 15). The word "confess" means "to say the same thing as another" and is a term of agreement. When you confess Jesus as the Son of God, you say the same thing about Jesus that God says about his Son. The term "Son of God" denotes Jesus as the only Son of God by nature. All of us are sinners by nature and can only be brought into the family of God as his children through repentance (turning from sin) and faith in Jesus Christ. We are

then regenerated (made new) and adopted into the family of God (II Cor. 5:17; Gal. 4:5-6). As a result of the new birth, we love God who is love and love one another. This love also gives us confidence in the day of judgement. There is nothing to fear (4:16-18).

In I John 5:1-5, we have some very reassuring facts to help us in facing life's problems. I John 5:1 is a proving ground for the believer. To confess Jesus is the Christ is not simply the acceptance of a doctrine but commitment to the person of Christ. This verse refutes one of the teachings of the Gnostics of John's day. They could not accept the deity of Christ. Christ is the fountain head of truth. If a person is wrong about Christ, he is wrong in all that follows in his thinking. This is where the cults fail. They have a wrong concept of Jesus as the Christ.

To love God is to love all who have been begotten of him. All believers are brothers and sisters in Christ. If you

love God, you will love your brothers and sisters also. You cannot get out of fellowship with God first. You cannot get back into fellowship with a brother or sister in Christ without getting back into fellowship with God (vs. 2-3). There is real victory in Christ. The one born of God has overcome the world (v. 4). The "world" in this verse is the world system or the world of unbelief and rebellion.

Eternal life is found in the Son of God only (I John 5:11-13). There is nothing to be added to Jesus for eternal life. Baptism nor church membership is necessary for eternal life. They are a part of the believer's obedience to serve Christ. We have a "know so" salvation (v. 13). The word "Know" in this verse is not progressive experiential knowledge but a settled and complete knowledge of salvation.

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Hope from resurrection

By Peter McLeod
Matthew 28:1-20

While serving as associate pastor at the Second Ponce de Leon Baptist Church, Atlanta, Ga., I was given responsibility for coordinating the plans and preparations of the spring revival. Kenneth Chafin was the evangelist and Claude Rhea the soloist.

For weeks I was immersed in every detail of the preparations and waited with tiptoe anticipation for opening services. On Sunday the sanctuary was packed both in the morning and evening worship services and the response of the people was positive and enthusiastic. This continued throughout the week and I was elated, but exhausted. By Thursday night, I was so physically and emotionally drained that I sought refuge in the balcony, hoping to relax and overcome my burnout. Chafin's message was on the resurrection and feeling I knew most of what he could say, I intended

to switch my mind into neutral and try to physically regroup.

But from the very beginning, what he said grabbed my attention and I listened with a growing sense of excitement. By the time he finished, I was totally transformed—physically, emotionally, mentally, and spiritually. I had literally been "resurrected" by the resurrection message. I realized in a fresh new way that what we celebrate at Easter is not immortality alone, not even the resurrection alone. Rather, it is a whole philosophy of life of which Christ's resurrection is both the symbol and the promise. It is not merely the assurance of survival in another world, but the more exciting possibility of rising out of our dead selves into a newness of life in this world. That experience lastingly changed my understanding and preaching of the resurrection.

As you read the New Testament record, you find that the resurrection

was a recurring theme of apostolic preaching. They did not make the mistake that many today make of regarding the resurrection as a mere epilogue—and addendum—to the scheme of salvation. In the minds and messages of those early believers, the cross and the tomb were inextricably wed together. They proclaimed it, not simply as a doctrine to be believed, an event to be celebrated, but as a truth to be experienced.

In this week's passage, I believe two statements catch the essence of the resurrection event and its implications:

(1) "Come and see..." (v. 6)

Every now and then someone states that the resurrection story is either a myth or the figment of an over-active religious imagination. If we are intellectually and historically honest, however, we are forced to admit that something happened to Joseph's garden which turned a handful of defeated, disillusioned disciples into the nucleus of a movement that turned the world upside down.

Hal Luccock tells of a man looking at the stupendous spectacle of the Grand Canyon for the first time. After

a gasp of awe, he whispered, "Something must have happened here!" That cut, 217 miles long, four to 18 miles wide and more than a mile deep, is an eloquent testimony to the fact that it took more than a Scotsman losing a nickel in a gopher hole to create a wonder of nature. Mighty effects call for mighty causes.

Something happened in that garden and its immediate effect was that it put steel in the spines and fire in the spirits of those early believers. What happened then continues to happen today when believers "come and see," through eyes of faith, the life-changing truth of the resurrection.

(2) "Go and tell..." (v. 7)

On May 6, 1937, a young reporter had the assignment of covering the arrival of the Hindenberg at Lakehurst, New Jersey. He watched as the huge dirigible came in for landing when, without warning, it burst into a flaming inferno. As he ran looking for a place to call in his report of the tragedy, he wondered who he could quote. Then he realized he had been an eyewitness.

Those who have experienced the resurrection life of Christ need no

prompting about sharing its reality. They willingly, joyfully "go and make disciples." (v. 19)

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March 27, 1986